/10 cont./

[197] [101] Ñandéva (those who are we, those who are of ours) (3)

3./From p. 22 of the original source./ Nimuendajú, 1914, p. 286, writes: "When the Guaraní refer to themselves in their language as people or as horde, they use the expression 'Nandéva' in the case when the person spoken to is included, and 'Oréva' when the person spoken to is from another tribe; both things mean 'our people,' the latter expression excluding, and the former one including, the person to whom speech is directed."

is the autodenomination of all the Guaraní. They like to use expressions such as ñandevaekuére (4)

[128] 4. /From p. 22 of the original source./ As they occur in the course of this account, terms and phrases in Guaraní are given in the Ñandéva dialect, except in those cases where, by the context or by special mention, it is verified as one of the other dialects. Sometimes the variability of the pronunciation is also reflected in the spelling adopted. Except for the y, which represents the characteristic vowel of the Guaraní, the phonetic value of the symbols is that of the transcription system generally used for the spelling of tribal designations, which was referred to in a previous note /note 1, p. 6/.

• [194]

(our people), ñandéva eté (is likewise our people), txé ñandeva eté (I am likewise Guaraní, one of ours), and the like. But it is the only autodenomination used by the communities that speak the dialect recorded by Nimuendajú with the name Apapokúva, and which seems to have been spoken also by the Tañyguá and some other hordes mentioned by that author. I propose, therefore, that the name Ñandéva be reserved for this subdivision. The Mbñá call it Txiripá ĩ, "the "Little Txiripá /Chiripa/" (5).

[128]

[114] 5. /From p. 22 of the original source./ This is, by the way, the denomination used by me in an earlier work. Schaden, 1948a.